

NATHANIEL WILLIS, PROPRIETOR AND PUBLISHER—OFFICE NO. 4, CONGRESS-SQUARE, CONGRESS-STREET, BOSTON, MASS.

SATURDAY, NOVEMBER 16, 1822.

Terms, { \$3.00 a year, payable in 6 months, | To Agents, every }
 { or \$2.50 a year, if paid in advance. | 11th copy gratis. }

MORAVIANS—OR UNITED BRETHREN.

Ever since the year 1754, a Conference of Ministers, belonging to *different* denominations, has been held at Herrnhut, in Upper Lusatia, the principal settlement of the United Brethren in Europe. The object of this conference, the discussions of which interfere in no wise with the various ecclesiastical relations of its members, is simply this: to strengthen interchange of sentiments on subjects interesting to ministers of the gospel, by asking and imparting advice on difficult points of duty; and by communicating intelligence relative to the cause of religion and the extension of the Redeemer's kingdom. For this Conference, the members of which are altogether men of evangelical principles, the Brethren's Church constitutes, not only the rallying point; and one of its Ministers generally fills the chair.

Many Clergymen, who are prevented by circumstances, from attending these meetings in person, address written communications to the Conference, and a committee is appointed to answer the letters; the most interesting part of which is likewise inserted in the Minutes of that body, and thus extensively circulated. In this manner a fund of religious information and practical religion is collected, which proves highly useful and encouraging to those, who have access to this treasury, and a spirit of brotherly love and unity of heart is cherished among the servants of our common Master, in different departments of his Church. A Digest from the Minutes of the Conference, arranged under different heads, was published in Germany, in 1814, and forms a useful manual, for the minister of the gospel, and the candidate for the sacred office.

By the following extracts from the Minutes of the Ministers Conference, in 1819.

Letter from Rev. N. Strubbel, at Wildenfels, Saxony.

"Permit me, my Brethren, to direct your attention to an important passage of St. Paul's second Epistle to Timothy, (2, 6.) which, in my humble opinion, is calculated in a special manner, to attract our attention to a consideration, the neglect of which would be most acknowledge to be one of the principal causes, why the word of the Lord is not preached so powerfully, as it ought to be. It is said in the 6th verse: 'The husbandman, that laboureth, shall be first partaker of the fruits.' Consider attentively. What doth the Apostle mean by these words? It is evident that he speaks here,

he does through the whole epistle, of the duties of the Christian teacher. In the preceding verses, he desires him to live only for his sacred office. As a soldier, he is to remain at his post, punctually executing the orders of his General, and faithfully meeting difficulties and hardships; but then, as the Apostle, "he shall be first partaker of the fruits." That the Apostle intends to give an important lesson, we may conclude from the additional words: "Consider what I say, and then abide in it." We shall understand in all, and we shall be able to say, "The words are frogs." We will swear that the words are frogs. We are explained as referring the words to the ministers of the Gospel, who are to be faithful to the line at the expense of the congregation. But, we say it, that the labourer ought to be paid.

that they, which preach the gospel, should
by the gospel; I feel, nevertheless, assured
that a deeper sense is involved in these words
than the whole connexion clearly shews. The
fruits, for which the christian teacher labour
is not corn and wheat, not gold or silver
or spiritual fruits; for "to the spirit he sow
eth of the spirit"—faith, love, joy, peace, pa
tience and meekness. For these fruits he labour
and these fruits, he shall be first partaker
as the Apostle mean anything else, but, that the
minister shall experience, above all others, the
power of divine truth in his own soul; that the
doctrines of religion shall first have an influence

We do not preach many sermons without dwelling upon its reference to ourselves; we counsel our hearers, for instance: "Love thine neighbor, who has done so much for you;" but do we love him with all our heart, and with all our strength? We direct them: "Be ye purified in your hearts from all evil by thy Spirit;" but is our own heart purified? We often tell them: "You should dwell with him in daily communion;" but do we live with him? We call upon them: "Yea,

govern your passions, forgive your enemies, and yourselves of envy, be humble, meek and lowly, like our Lord; willing to serve your fellow creatures, as the disciples of Jesus;" but are we not to add: "As ye have us for an ensample?" "I pray you continually to the Saviour,—we repeat these precious words: "Come unto me, all that labour and are heavy laden." We endeavour to stir them up to seek acceptance with God, and to ask forgiveness for Jesus' sake, and to participate their eternal salvation; we have perhaps neglected them on the last festival of Pentecost, but if any man have not the Spirit of Christ, he is not of me; and as many as are led by the Spirit of God, they are the sons of God. It is one of our

enced all this in our own hearts? Are we
to be Jesus? Have we found rest for our souls
in Him? Can we feel assured of the forgiveness of
sins, and of our eternal salvation? In short, can
we speak from our own experience?

I confess, my Brethren, I have often found rest
to be ashamed before the Lord, when I examined
my own heart, previous to my entering the
pulpit. How far short do I often fall in those
things, which I expect of others! Such considerations
must fill us with patience and forbearance
towards the weak, erring & wavering, in our con-
versations. If we first apply to ourselves, what
can we preach to others, our own hearts will
testify.

He it so, that the perpetual answer to one of the most important questions: "What must I do to be saved?" conveys to many the idea of salvation still, we think with the Apostle Paul: "The things that are the same things to you, to me indeed is not so, but for you it is safe." Phil. 3. 1. We are content to be compared to the dacting post which always points out the same road, in order that the traveller which path he must take may be accounted of.

series, that it always presents the same word in the eye of the way-faring man. In this manner we will always point out to our fellow-sinner the way to heaven, and Jesus being the only way, our duty incessantly to point to him, without leading our hearers into any by-paths, or entertain-

Letter from the Rev. I. P. Chartier, at Brussels.

"In this sacred week (the passion-week), precious to all who feel an interest in the blood of the Redeemer, I take up my pen, to address you, beloved Brethren and fellow-servants of Christ; to tell you what the Lord hath done for my soul; how he hath translated me, once a blind theologian, from the labyrinth of false philosophy and the reasonings of deism, into the kingdom of his dear Son, to whom be glory and adoration to all eternity!"

"It was in the year 1815, that day the grace of God, my eyes were opened, and I was brought back with the most lively emotions, to the faith of my younger years, to the belief of a Mediator and Saviour, full of grace and truth. Long had I heartily desired a conviction of this truth, and often did I shed tears, that I could no more in faith lay hold of what formerly had been my joy, my light, and my comfort; that I could not, and was therefore, go in spirit to Bethlehem's manger, Gethsemane's garden, and Calvary's mount; but that doubts would obscure my views. Thanks, eternal thanks to the grace of the All-merciful, that these clouds have vanished, these distressing doubts have ceased! Now I feel and know, from sweet experience, that Christ Jesus is indeed the Messiah, the Saviour of the world. I know that he lives, for I feel his life-giving power in my heart; in that heart, still so corrupt and selfish; yet, I humbly trust, devoted to Christ Jesus. A loving Ananias, a faithful disciple of the Lord, from whom—Father forgive me!—I had kept aloof, because he was a layman—was the instrument which redeeming love employed, to lead me back to the foot of the cross, where I laid down all my proudly boasted attainments, and learnt that 'In Christ are hid all the treasures of wisdom!'

knowledge; that "Christ is better" than our knowledge; that without the conviction of our fallen state by nature, and of the deep corruption of the heart, we can do nothing, were he compelled to make of a polyglot, or doctor and professor of all the sciences, because the fall of man remains a fundamental truth, and the knowledge of this fall is the first step toward being convinced of the necessity of a Redeemer. To him, who has received this benign light, and has been brought to know his misery and helplessness, the Gospel is glad tidings; he lays hold of a Saviour, as eagerly as the poor captive in a dungeon lays hold of the friend, who visits him. He becomes a true Christian; the treasures of the sacred volume are opened to him, as formerly to the eleven disciples; and ashamed of having doubted so long, he exclaims with Thomas, "My Lord and my God!"

SOME ACCOUNT OF THE WALDENSES.

frequency of the brethren, of that society of christians, commonly called Waldenses, it may be proper to introduce our extracts by inserting a brief abstract of their history. There is no certain account of their origin. It appears most probable that they had regularly descended from those, who in the apostles' days, heard and belived the gospel. As long as those congregations, which, in the first ages of christianity, had been gathered together in various countries, remained faithful to the doctrine of Jesus Christ and his apostles, they constituted the true christian church, united in one spirit. But when, in process of time, and especially after the heathen persecutions had ceased, the great body of christians had deviated from the pure doctrines of the gospel, and proportionably declined in true piety, then all who saw and lamented the prevailing apostasy, sought fellowship with one another, covenanted together, faithfully to maintain the truths as revealed in the Bible, and to make them the rule of their lives; and regulated their congregations according to the practice of the apostles. Being on these accounts hated and persecuted by the more degenerate christians, they sought rest and shelter in remote and sequestered situations. In the eighth century, and according to some historians, much earlier, a considerable number of these upright people, who refused to participate in the daily increasing depravity of the Romish church, had taken up their abode in the deep vallies situated between

the highest Italian Alps. They were the name of Valenses, a Valley-men. They and their posterity traced their doctrines, and the succession of their bishops from the apostles and the primitive christian church. Original and authentic documents are indeed wanting to prove the date of the first formation of this remarkable society. Probably in their first beginnings, they did not commit their history to writing; and even supposing them to have done so, it would be no wonder, if, amidst the constant persecutions which they suffered from the Romish church, all their original records had been lost. It is, however, worthy of remark, that the testimony of their most inveterate enemies seems to confirm their apostolic origin. Among many other adversaries, was Reinerus Sachon, who lived in the 13th century. He lived for some time in fellowship with the Waldenses; but apostatizing from them, became, as is usual in such circumstances, their greatest enemy. This man writes as follows:—"All sects or religious parties, separated from the Romish communion, there is not one more dangerous than the Leonists, (a name given to the Waldenses) for the following three reasons: First, because this sect is older than any other. It existed, according to some, in the days of Pope Silvester, in the fourth century; and according to others, even in the days of the apostles. Secondly, because it is widely spread; for there is scarcely a country into which it has not found its way. Thirdly, because, while other sects create disgust by their blasphemous doctrines, this has a greater appearance of piety; as its members lead a righteous life among men, believe the truths concerning God and other things, and retain all the articles of a apostolic faith, only hating the Romish church and its hierarchy."

Ever since the middle of the twelfth century the above mentioned Vallenses, have been called Waldenses, from their union with the followers of Peter Waldo; through whose means a great religious awakening took place in France. Waldo was a rich and respectable merchant at Lyons.—Being once on a party of pleasure with some friends, it happened, that one of the company was seized with an apoplexy, and fell down dead.—Waldo was thereby led to deep meditation concerning the state of his own soul, and became anxious to know what he should do to be saved. He began diligently to read the scriptures, and by the enlightening of the Holy Spirit, attained to true conversion, and saving faith in Jesus Christ our Saviour.

10

He now proved his faith by works of love, not only supplying the temporal wants of the needy, but, in order to make known the truths of the gospel, expounding the scriptures to the inhabitants of Lyons, in their own language. The number of eager hearers, who flocked to him from town and country, became so great, that it excited general attention, and stirred up much hatred and jealousy among the ignorant and dissolute Romish priests, which soon broke out into open persecution. Thus the Waldenses were dispersed through various countries. Many took refuge in Bohemia, and it is even said, that Waldus himself accompanied the exiles thither, and died in that country. The Waldenses and Bohemians having united, enjoyed rest and peace for some time. Divine worship was conducted among them with regularity; their assemblies being held in some places privately, in others more publicly: they maintained good order and discipline; administered help, according to their ability, particularly to their dispersed brethren in distant countries; and sent missionaries to England, Hungary, Brandenburg, Pomerania, and other places. Thus they proceeded quietly, and unobserved, for about two centuries, when, being betrayed by the indiscreet conduct of two of their preachers, a dreadful persecution arose, and almost all of them were forced to fly into the neighboring kingdoms.

John Huss was born of poor parents at a village, called Hussinecz, in 1373. Having received some

education at the public school of a neighboring town, called Prachatitz, he became servant to a professor at Prague, who lent him some books, and assisted him in prosecuting his studies. Among other useful pursuits, he particularly delighted in church-history and in the accounts of the old martyrs. In his twelfth year he became master of arts, and soon after was appointed professor of divinity in the University of Prague. A citizen having just at that time built the church, called Bethlehem, with a view to the preaching of the gospel both in the German and Bohemian languages, John Huss was nominated minister of the same, in the year 1400. He was also chosen by the queen to be

The writings of John Wickliff were introduced into Bohemia about this time. In the beginning, Huss was prejudiced against them, because they had been condemned as heretical by the pope. But the more carefully he perused and compared them with the holy scriptures, by which he was accustomed to prove all things, the more his belief of, and insight into, evangelical truth, and his conviction of the evils attending the superstitions and errors of the established church, increased.—As long as he only preached against the sins prevailing at court and among the people, the clergy held him up as an excellent man, by whose mouth the Spirit of God himself would speak. But when he began to protest against the power of the popes, their sale of indulgences and their excommunications, and to insist upon a thorough reform of the corrupted church; declaring the scriptures to be the only rule of faith and life for a christian, and proving that the Lord's supper ought to be administered to the people according to the institution of our Saviour, he was immediately denounced by them as a mad heretic. In the beginning of his ministry, some courtiers of rank, who felt themselves offended by his free censure of their vicious conduct, complained of him to Wolrabt, archbishop of Prague, in presence of king Wenceslas. The prelate then answered, "that Huss had taken an oath at his ordination, that he would speak the truth without respect of persons." But when he began boldly to attack the vices of the superior and inferior clergy, the archbishop himself applied to the king to silence him. Wenceslas, however, shrewdly answered by repeating the prelate's own words—"Huss, you know, has promised at his or-

In this manner Huss zealously contended for the truth, defended Wickliff's evangelical principles, and recommended to the students to read the Bible and Wickliff's works. Archbishop Šinek, successor to Wolbrant, a man so very ignorant, that he took his first lessons in reading on his promotion to the see, caused Wickliff's works to be publicly burnt, in order to render himself more acceptable to the pope.

Huss retained, as heretofore, the love and respect of all the people, both on account of his pious conversation, and his zeal for the salvation of his hearers. In 1409 he was chosen rector of the University; and as the Bohemian students had hitherto been oppressed by the Germans, who were wholly devoted to the pope, he procured for them

The opposition raised against Huss, led him into a more close examination of the scriptures; by which his faith in the truths of the gospel became more firmly established, his growth in the love and knowledge of the Lord Jesus Christ more apparent, and his testimony more unequivocal & efficacious: the rage of the pope and his followers against him, of course, increasing in proportion. In 1412, pope John XXIII. proclaimed remission of sins to all, who would assist him in his wars against two antipopes and the king of Naples. John Huss most strenuously opposed this scandalous measure, and published doctrinal theses against it. He was now summoned to appear before the pope's tribunal at Rome; and when, by the persuasion of his friends, he declined it, the pope not only issued a decree of excommunication against him, but by a dreadful interdict prohibited all religious worship in the city of Prague. Huss met this heavy stroke with firmness, commended his cause to Jesus Christ, the only Head of the Church, and wrote a solemn appeal to HIM. That he might however, put a stop to the deplorable confusion which took place at Prague, in consequence of the popish excommunication, he quitted the city, and preached with great blessing in towns and villages, and in the open fields. Thus the knowledge of the gospel spread more and more; as the natural and never-failing consequence of the banishment of

At length he came to Vienna, 1414, to appear and answer for his conduct before the general council at Constance. To this end, he obtained from the Emperor Sigismund, a letter of safe conduct, by which a safe passage to and from Constance, was solemnly promised to him. Before he set out, he exhorted his friends in Bohemia, steadily to persevere in the truth, to remain immovable in the faith of Christ, and to continue in prayer for him : for he immediately expressed his apprehension, that he was going to meet a cruel martyr. He set out on his journey with cheerful and courageous, but had scarcely arrived at Constance, when in spite of the Emperor's letter, he was thrown into a filthy dungeon, on pretence that no man was bound to keep faith with a heretic : but even in this dark abode, Jesus, whom he loved and revered, remained his light, his comfort, and strong support : when awake, he was occupied with the contemplation of Christ's love unto death, and his precious promises to his church, and even when asleep, his mind often dwelt upon the same glori-

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor creases and discoloration, characteristic of old paper. The left edge of the page shows the binding of the book, and the overall tone is a warm, off-white or light beige.

ons subject. Of this, a remarkable instance is recorded: he dreamt, that he was in his church, called Bethlehem, and had drawn a figure of our Saviour upon the wall, which, however, was immediately obliterated by a stranger. Soon after he saw some experienced artists coming in, who restored his drawing, and completed it in the best manner, insomuch that though the Romish bishops and priests did all in their power to erect it, they could not succeed; upon which, in the midst of his joy, he awoke. History afterwards furnished the following interpretation of his dream: "Huss preached in the church, called Bethlehem, and unceasingly portrayed Jesus before the eyes of his hearers, according to the best of his knowledge. After his death, his enemies seemed to succeed in oblitterating the impressions made by his teaching, by exchanging the doctrine of our Saviour; but there arose from among his true followers, the Unity of the brethren, who by the instruction of the Holy Ghost, obtained still clearer views of the great doctrine of the atonement, and have not ceased even to the present day to set forth Jesus Christ both among Christians and heathens, after the example of the Apostle Paul, Gal. iii. 1, as crucified among them. And may we not add, that this picture, the doctrine of the cross of Jesus, has become clearer and more distinctly exhibited through the power of God, and

Amidst the suffering scenes of his imprisonment, Huss did not cease to write to his friends and adherents in Bohemia, and his numerous edifying letters sufficiently prove his great love and care for them, his humble opinion of himself, and the comfortable assurance he felt of the favor of his God and Redeemer. He exhorted them, for the sake of Jesus' passion, to stand firm in confessing the truth, & to pray to God, powerfully to strengthen and enable him to suffer martyrdom and death for his sake.

Having been left to linger above half a year in confinement, he came at length, thrice presented to the council, and put upon his trial; he could scarcely utter a word, on account of the tumult and uproar made by his adversaries and judges on his appearance. No sooner did he open his mouth than they cried him down with insulting and railing vociferation: he was accused of many errors, which had never entered his mind, much less his writings; for instance, that he had given himself out to be the fourth person in the Godhead. He declared, that what he had really taught, he believed from his heart, and begged earnestly, that, if he was wrong, he might be better instructed out of the word of God, and his errors confuted by the testimony of the holy scriptures. The council, however, would not enter with him upon the Bible, but sometimes by threats, and at other times, by friendly admonitions and promises, sought to extort from him a solemn recantation of his doctrines. He declared that he would rather submit to be burnt alive than deny what he knew to be divine truth. His firmness being ascribed to obstinacy, he was condemned to the flames, as an incorrigible arch-heretic. John von Culum, his faithful friend, and a Bohemian baron, did not forsake him in this extremity. After Huss had been cast out and declared an heretic, he gave him, in presence of the emperor & the whole council, the right hand of fellowship, and accompanied him and the runaway to the door of the dungeon, encouraging him in these words:—¹⁴ Be of good cheer; suffer

When on the day of his death, the sentence was read to him in the Cathedral of Constance, in presence of the emperor and council, he knelt down, and after the example of our blessed Lord, and the first martyr Stephen, prayed God to forgive his enemies. Being asked for the last time, whether he persisted in maintaining his doctrines, he answered: "I now stand before the face of God, and I never can do what you require, without a violation of His honour and my own conscience." Before he was led to the place of execution, he was solemnly presented to the whole council in his priestly habit, with the chalice in his hand, that he might be disgraced with special infamy. Being stripped of his habit, amidst dreadful imprecations, and the chalice snatched from him, he was pronounced an accursed Judas.—He replied, "I place my trust in my Lord Jesus Christ, and know that he will never take from me the cup of salvation; yea, I firmly believe that he will give it unto me this day in his kingdom." A paper mitre, upon which devils were painted, being placed upon his head, he comforted himself with the reflection, that Jesus had been, in mockery, crowned with thorns. He was then delivered to the magistrates with these words: "We deliver your body to the secular power, and your soul to the devil!" upon which he exclaimed: "O Lord Jesus! I commend my soul unto thee, for thou hast redeemed it." On the road to the stake he sung psalms and hymns, with such cheerfulness and firmness, that his enemies themselves confessed, that he went to death as if he were going to wedding-feast. Thus this faithful confessor of the faith ended his race in the flames, July 6, 1415, and sealed his testimony by martyrdom, in the 43d year of his age.

His faithful friend, Jerome of Prague, was also condemned by the council, on account of his open avowal of the truths of the gospel, and on May 30th, 1416, burnt alive on the very spot where Huss had suffered.

RELIGION AMONG SEAMEN.
—
LIVERPOOL BETHEL REPORTS

When the Rev. CLELAND KIRKPATRICK was preaching at Pitt-street Chapel, a captain of a vessel was so powerfully awakened to a true sense of the value of religious duties, and particularly of the reading of the Holy Scriptures, which he had entirely neglected, that he wept very bitterly at the thoughts of having so long lived a monument of God's preserving goodness, and having neither read his Bible or bent his knees in prayer. The following morning, very early, he was going to sea, and he remembered he had no Bible on board. He made inquiry at the house he boarded at if they had a Bible that he could purchase. The landlady had none, and no shops were open where one could be purchased. He exclaimed with great anxiety, "I cannot go to sea without a Bible! a Bible I must have!" The time came for the vessel to be in the river; the wind was fair; she was passing the dock gates, & he must be on board. With a sorrowful heart he left his lodgings, without the book so much desired. The morning was just dawning. In a few minutes after this, he came running back to his lodgings declaring he could not go to sea without a Bible. The mistress of the house, recollecting that there was a Bible left at a gentleman's belonging to the Seaman's Friend Society and Bethel Union, put that into his hands, but knew not the charge to make: at the sight of this much longed for treasure, his countenance cheered; with a smile of gratitude he placed it under his arm, and scampered away as if in the possession of an invaluable prize.

One of the Secretaries of the Bethel Company.

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and a small dark spot near the top center. A dark horizontal strip is visible along the bottom edge, possibly indicating the binding or the edge of the book.

was waited upon by the captain of an American
vessel, who related, that being at Liverpool on a
former voyage, he had the pleasure of hearing several
sermons preached by the Rev. Mr. SMITH, of
Penzance, and became fully convinced by his
discourses of the necessity of religious instruction
among seamen, particularly when at sea. By way
of experiment, he purchased one of the books of
tracts called the "Boatswain's mate, and other
Pieces." When at sea, after reading the book
himself, he called one of the "men afloat," and said to
him, "I will lend you a book to read; be careful
to keep it clean, and when you have read it, lend
it to one of your shipmates, and then to another,
and so on, and when all have read it, return it to
me, and I will lend you another." In about a
fortnight after, the book was returned, carefully
wrapped in clean paper, with the following note,

The crew of the *Ross* "got leave" to return their sincere thanks to Captain J. for the pleasure they have received in the perusal of this valuable book, and beg that he will please to honor them with another. They pledge their word to take particular care of it."

A short time back, one of the Bethel friends was called on business to attend a vessel lying in one of the docks: he was there at an early hour in the morning. As he was proceeding towards the vessel, he met the purser of consulting with the captain, he was surprised to observe several of the men standing in mute attention round the companion. Approaching nearer, and listening, he heard some one below praying aloud, whom he afterwards learnt to be the captain of the vessel. When prayer was ended, he asked one of the men why this was a common practice with the captain, or only a solitary instance of having prayer on board. He was answered, that the captain constantly began the labors of the day by calling together all

Sunday, May 6.—Two sailors, strangers in Liverpool, loitering near the Floating Chapel, were addressed by a friend who informed them that there was a prayer-meeting on board for sailors. They replied, we are very dirty, and are not fit to tow away with those that are clean. The friend answered, "O you will do,—there is no respect of persons here: have you not a soul to be saved?" Ah! Sir, we are quite cut down: we are poor men. Can we get a seat? We are strangers, & did not know where to go."—"This ship's my good fellow," it was replied, "is fitted up for such as you: come in and join in prayer." After some short conversation, and a few more questions, one of them said "Well, Harry, will you enter?" "I don't care if I do," said he, "so here goes." They entered the place of worship during the time of prayer. A captain of a vessel lying alongside the ship they belonged to was engaged in prayer. He stirred up supplications to God not only for his crew, but for the crews of other vessels in this port. At this circumstance affected the men greatly. At the conclusion of the service, they thanked God, and said, "Surely Christian people are praying for the souls of us poor sailors; and some masters of vessels too, are praying men. The Lord helping us poor sinners, we will also seek him with prayer." Ah! Harry, said the other, had ship chapels been built before, gladly would I have attended, and as I might, by God's blessing, have saved many souls. Thank you kind friend, the Lord reward you."

Value of the Bible.
A Ship's company one sabbath evening attended the service on board the Floating Chapel. On closing the exhortation, a part of one of the Bethel Companies' reports was read, particularly relating to the wonderful effects which had, in some instances followed reading of the Bible. They were so struck with the advantages resulting from an acquaintance with this precious book, that the following morning they begged of the captain to purchase each of them a Bible. The captain, therefore, called at the depot of the Marine Bible

"It is too late for me to begin." An old sailor, who was very ragged, and whose white head spoke the lapse of many years, was standing against a post in conversation with another sailor. A member of the Bethel Union spoke to them, and particularly invited the old man to attend the prayer meeting. His companion after hearing the nature of the invitation, said, "Thomas, go in !—Come ! come ! man, go into the meeting ; it would hurt you." "Puh ! Puh ! I tried the old seaman, I should not know what to do with him ; he would not go to church or prayer meeting ; besides, I am too old." I am upwards of seventy, and am a very wicked ! and I have always said, it is too late for me to begin : it is of no use : all is over with me ; I must go to the devil." After a moment's pause, the member, looking with pity upon the old veteran, whose hard weather-beaten face bore proof of seeing much service, answered, "You are the very man the prayer-meeting is held for." "How so ?" (with much surprise.) Because Jesus Christ came into the world to save the chief of sinners." "When young, I suppose, said the friend) you were tempted to think it would be time enough to be religious when you came to be old." "Ah ! that I did." "Now you are old, you say it is too late. Listen no longer to these suggestions : come with me : no time is to be lost, for Jesus is waiting to save you, poor sinner, or he would have sent you to that place where hope never comes—before this ; your sins deserved death." His companion then said, "Thomas, go to the prayer-meeting. You have need, at your time of life, to prepare to die." He attended the prayer-meeting, and has been since seen there on almost all occasions. About a fortnight after, he was asked, "Well, my aged friend, do you think you are too much in years to be saved ; too old in to be for the blood of Christ to cleanse you ?" "No," said he, "bless God, I do feel hope, a blessing, and which I would not give up for worlds ; a hope which encourages me to think that God will be merciful to me and pardon me, old sinner as I

"*The Bethel Flag Seamen.*" A respectable master of a vessel trading from his port usually to the Brazil, was stating to one of the Secretaries of the Bethel Companies, that for many voyages, until the last, he had great trouble and irritation owing to the irregular conduct of his crews. Unfortunately he had fallen in with reprehensible swearing men, and, to use his own expression, (he being honest and passionate,) it caused him to commit much sin, and swear, "a-bove a bit." The last trip he shipped a mixed crew as he had done on former voyages, but he was astonished to find them always in good humour, living and conversing with each other like brothers, remarkably active in duty, and quick to do his or the mate's orders, without the least murmuring, or show of dissatisfaction, and that in all weathers, night or day. One thing which surprised him more than any thing, was, that they never swore. During the whole voyage, he never heard an indecent or profane expression drop from their lips. Never did he pass a more agreeable voyage. He thought, on hearing them sing sometimes, that from some recollection he had of the



tunes, they were singing psalms. He should not wonder if they were some of the *Bethel Flag-Seamen*.

The Meetings.

We cannot conclude our report, without making some particular reference to the services on the Sabbath morning at half past ten o'clock, and in the evening at half past six. The audiences on these occasions are composed of seafaring men with their wives. They behave in an orderly and devout manner. These meetings have presented the most delightful scenes. From 3 to 600 have been present; captains, mates, seamen, &c. The services are conducted in the following order:—Singing and prayer: either the lessons for the day read, or suitable chapters from the Old and New Testament; prayer: a short exhortation, or exposition of one of the Parables; and then conclude by prayer. Several respectable tradesmen and merchants have been present at these services. On one occasion, several gentlemen, at the conclusion of the service in the morning, introduced themselves to one of the members of the Companies, and observed in very respectful terms, that they had felt great pleasure in attending, and that they cordially approved of the mode adopted for conducting the devotions: it had removed from their minds every unpleasant impression which had been made by reports of the meetings being irregular. One Sabbath evening, on concluding the exhortation, part of the fifth report was read from a proof sheet; which, we trust, under the blessing of God, from the visible effects it produced, led many to feel as David, when Nathan, by the command of God, said unto him, "thou art the man!" On the following day, several seamen furnished themselves with Bibles who had none before.

Sailors on the Quarter Deck.

A captain of a vessel taking an evening walk with his wife, was passing down Pool lane. They observed the *Bethel* flag flying. From feelings of cordiality, the captain was prevailed upon by his wife to turn into the prayer meeting. What was his surprise to see the whole of his ship's company on their knees in humble prayer before God!

MISSION IN CEYLON.

From the Religious Intelligencer.

Extract of a Letter from Rev. Mr. Winslow, to his brother, dated Ooderville, Jaffna, Feb. 20, 1822.

Our prospects in the mission generally, and more particularly at Ooderville, have brightened much. For three months past we have had from six to nine adults attending on a special inquiry meeting, held usually twice in the week, and of these we now consider six, viz. three men and three women, candidates for admission to the church. Two of them, viz. the wife of Malleappa, our native preacher, and Solomon, a school-master in our family school, have been long Christians in sentiment, and before coming here we hope Christians in heart. Two others, one a man and the other a woman servant in our family, date back their hopeful conversion also prior to the time of their coming to live with us. The woman was in the family of brother Poor, at Tillypally, at the time of sister Poor's death, and considers her first impressions to have been a little previous to that event; which also served to deepen them. The man was formerly a servant in brother Meigs's family at Batticotta, and was brought to serious reflection about three years ago; but has been battling between two opinions, and unable through fear of persecution from his friends, to come out and profess Christ. Indeed it is not until lately that we have that evidence of his piety, which we think necessary for admission to the church in this heathen land. Of the other three, two, a man and his wife, live in a neighbouring village, and have for some months attended our preaching. When the cholera morbus (which has for the last three months swept over this country like a consuming fire) first appeared in their village, the mother of the woman was taken and died. The woman also was taken. I visited her, administered medicine, prayed with her, and she recovered. The man was also attacked and recovered by use of medicines from us. These things led them both to reflection and inquiry, and we have pleasing evidence that the Holy Spirit has been sent into their hearts. They are earnestly desirous of being baptized and admitted to communion. The remaining candidate is a young man, who was for several months employed by us as a boy's cook. During all the time that he was here, he seemed a most unpromising subject. He even ridiculed the Christian religion, and made a mock of the catechism and lessons which we obliged him to learn. At length he was dismissed on the suspicion of theft. About two months afterwards, he came back apparently entirely altered. He stated that after he went away, the thoughts of what had been said to him about his soul, came home to his mind. The cholera appeared in his village and a brother of his soon died as did many others. This alarmed him. His friends advised him to have recourse to the heathenish practices, common on the appearance of the cholera, (such as to wear a certain leaf as a charm, rub ashes on the forehead, &c.) but he thought within himself, I have heard about the true God, I will pray to him. He did so and thought more and more about his sins. He also attended preaching at our school bungalow, in the village, and one time in particular, was much impressed by a discourse of our native preacher, Malleappa. All these things conspired to make him inquire with earnestness after the way of life. He came to us almost three months since, much bowed down. He has since been apparently under the teaching of the Spirit, and we are led from almost every thing that we see in him, to judge favorably of his experience. We are consequently looking forward with great interest, to a season of communion, when we hope to see, at least, most of these baptized and admitted to sit at the table of the Lord. Oh! that we may not quench the Spirit; but see him operating, not on these hearts only, but on multitudes around us.

From the Religious Intelligencer.

REVIVAL OF RELIGION, IN WINFIELD-HERRICKER COUNTY, N. Y.

In order to give a just view of the abounding grace of God to this people, it will be necessary to shew the state of religion among us previous to the revival.

I will go back in the narrative to the commencement of the year 1821. The moral and religious aspect of the church and people, at this period, was peculiarly gloomy; and to every person acquainted with our condition, (who was not void of moral sensibility,) it must have been exceedingly painful.

The church, as a body, appeared to have fallen into a deep spiritual sleep; and non-professors were evidently wholly absorbed in their worldly pleasures and pursuits. The youth especially appeared to be wholly given to vanity: Balls and sleigh-rides, and other parties of pleasure were almost incessant. Convivial mirth and hilarity appeared to banish all serious thoughts of God and eternity from their minds. In short, the riches, the honors, or the pleasures of the world appeared completely to engross and swallow up the whole soul of all classes of those who made no profession of religion; of the aged, and the middle aged, as well as of the young; and the church in their feeling, and their practice, were criminally conformed to the world. The moral darkness and gloom which pervaded the church and people in this place, at the commencement of the year 1821, appeared evidently to increase, until about the middle of February, when a number of the members of the church began to arouse from their spiritual slumbers, and to tremble in view of their own situation, the languishing state of Zion, and the deplorable condition of the ungodly. A few began sensibly to feel that it was high time to awake out of sleep; to urge with unusual engage-

ness the importance and the necessity of a revival of religion in this place.

Towards the close of the month a day was set apart for humiliation and prayer.

On the day appointed, the congregation which assembled was unexpectedly numerous. The members of the church were nearly all present. In the morning a sermon was delivered; and the afternoon was devoted to a personal inquiry into the religious state of the church, to prayer and to exhortation. Here a scene was opened which was truly affecting. The members of the church, male and female, were questioned respecting the state of their souls, and respecting their attention to religious duties; particularly the devotion of the closet. Nearly all, I am not certain but every individual member of the church, stated that they never, since they made a profession of religion, had experienced such spiritual darkness and moral insensibility, as they had for a number of months past; that they had criminally neglected the state of their souls, to their own souls, to their brethren and to sinners around them; that they felt themselves shut out from the favorable presence of God, that they could not as in former times approach the mercy seat with filial confidence.

This was a very solemn, interesting and painful scene. The church in general, I believe, felt deeply impressed with the idea, that we were approaching some very solemn and awful crisis; that God was about to visit this people in a very extraordinary manner, either in mercy or in vengeance: A very deep solicitude was evidently felt by many. We were held in trembling suspense, between hope and fear; until the latter part of May following; when it was evident to some who were watching the signs of the times, that the Lord of a truth was among us, by the special influences of the Holy Spirit. An unusual solemnity was evident in our assemblies for religious worship; and we soon found that a number were under a very deep and pungent conviction; and the anxious inquiry was forced from their trembling hearts and quivering lips, "what must I do to be saved?" On the last Sabbath in May, I appointed a meeting of enquiry on the following Wednesday. I explained the object of the meeting, and stated that we did not expect any would attend that meeting except such as felt anxious for a revival of religion; or such as felt anxious for their own souls. I told them explicitly I did not wish a careless professor, or a stupid non-professor to attend the proposed meeting. At the time appointed, an unexpected number assembled—a middling sized school-house was crowded—a deep and awful solemnity was depicted on the countenance of the assembly; and it was a peculiarly solemn and interesting season; and will, no doubt, be remembered with deep interest while they live. Some who came doubting whether the time to favor Zion had fully come, felt their doubts removed; and it is believed that nearly all who were present, felt a solemn and awful sense of the presence of Jehovah.

At this meeting our first object was to learn how professors of religion felt; and it was found, on examination, (if I was not deceived) that all who were present felt in a greater or less degree, a genuine spirit of revival—that they had, some for months, and some for a number of weeks, and some for a few days only, been led to spend much more time than usual in their closets; and that they felt very different from when they were usually had done—they felt distressed in view of the deplorable condition of sinners. The question was then asked, whether they were willing, in the presence & fear of God, & in humble dependence on him, to enter into solemn covenant to devote certain portions of every day to special prayer for a revival of religion in this place, (not that they should confine their petitions to Winfield,) but that this should be a special subject of every prayer, that their supplications might ascend to the throne of grace in unison. If they felt willing to enter into this covenant, they were requested to manifest it by rising. Every professor present, male and female, arose. Non-professors were then addressed. More than twenty of them were soon found, from personal conversation to be under genuine and pungent conviction; and nearly all of them are now members of the church. About a week from this time, I was called to witness a scene the most interesting and solemn I had ever witnessed, or ever expect to, this side eternity. The Rev. Mr. Goodell, who spent the principal part of two or three weeks in this place during the revival, was then in town; and we had agreed to spend the day in visiting from house to house; we took different routes, and agreed to meet at Capt. B.'s for dinner. Mr. Goodell arrived there first; when I arrived at the gate, Mr. G. came out to inform me what was passing within—told me he had there witnessed the most interesting scene he had ever beheld. It was indeed an awfully interesting and solemn scene. All secular business in the house & on the farm was suspended, and had been for several days, except works of necessity. There were Capt. B., his wife, a son, two daughters, a hired man, and the preceptress of the school, all collected in one room. Two of them, apparently in a state of perfect bodily health, were so deeply impressed as to overcome their bodily strength, but had the most perfect exercise of their reason. Their conviction of sin, of the righteousness of God in their condemnation, and of a judgment to come, were clear, deep and overwhelming. I enquired of each person present the state of their mind, made a few remarks and took my seat. All was silent as the grave, except now and then a deep sigh from convicted, condemned sinners, who felt themselves on the verge of eternal ruin. I again attempted to speak; but any thing I could say appeared so mean and contemptible—it came so far short of the scene that was passing before us, that it appeared mere trifling. I felt that we had nothing to do, but to sit still and see the salvation of God. I never before witnessed such a display of the divine presence, of the infinite majesty, power, and glory of the great Jehovah. Within 48 hours from this time, Capt. B., his wife, a son, two daughters, a hired man, and the preceptress of the school, were brought as we humbly trust, out of nature's darkness into marvellous light—from a state of spiritual bondage into the glorious liberty of the children of God. I might proceed to state many particulars in which the power and grace of God were most affectingly displayed during the revival, but this would extend the narrative to an improper length.

As to the general character of the work, it has been deep, solemn, and still. I have discovered very little that I could denominate visionary, or a mere work of the passions. Under conviction sinners have had clear and affecting views of their sinful and lost state by nature; of the purity, extension and spirituality of the divine law—the justice of God in their condemnation, and the necessity of the new birth—they have generally manifested sensible opposition to the holy sovereignty of God, in having mercy on whom he will have mercy. But nearly all whom we count as the hopeful subjects of the renovating influence of the Holy Spirit, cordially embrace what are generally denominated the doctrines of grace.

The whole number of hopeful subjects of renewing grace during the revival is something more than 130. Of the whole number for whom we had reason to indulge a hope, I do not as yet know of a single instance of apostasy. Between 80 and 90 have joined the Congregational Church—a few, perhaps 8 or 10, have joined the Baptist Church; the remainder have not as yet made a public profession. If may further be remarked, that this work of divine grace evidently began in the church; and sinners have been converted in answer to special, believing and persevering prayer. It is confidently believed that when the secrets of all hearts are made manifest, it will appear that a number of the members of the church were for several months previous to any visible religious excitement among the impenitent, unusually faithful, fervent, and believing in closet devotion—they evidently felt an unusual desire, yet,

the absolute necessity of a revival of religion. Family visits, and meetings for inquiry were evidently owned of God and peculiarly blessed as a means of promoting the revival.

In concluding this narrative, we wish, in this public manner, to express our gratitude to Mr. Goodell, the neighboring clergy, young gentlemen from Union and Hamilton Colleges, and some others from abroad, who cheerfully entered the field of labor, and aided in gathering in the harvest. Especially, above all, we desire to return public thanks to Almighty God, who has done great things for us, whereof we are glad, and would bless his name for ever and ever.

JONATHAN HOVEY, Pastor of the Church and Congregation in Winfield.

CAUSE OF THE JEWS.

To the Editor of the Boston Recorder.

Sir,—Returning, a few days since, from the country, whither the pestilence in this city had driven me, and where the sweet sound of your interesting paper is seldom heard, I was favored with the perusal of several of its late numbers. Perhaps it will not surprise you at all, when I tell you, that I was very much astonished to see, how after all explanation & exemplification you could so misunderstand, and accordingly, in No. 38 of your Recorder, give so incorrect a representation of my letter to the Female Jews' Society in your city. By singling out, and dwelling upon one of the consequences which I mentioned will result from the erection of a colony, you are pleased to represent the whole object of my mission to this country, as merely to provide temporal comforts for my converted brethren, and then you give free course to your remarks; then you do not hesitate to speak of "the preaching of the cross, as the grand instrument in the conversion of Jews and Gentiles," in a manner, that seems to intimate, that I undervalue such means; then you perhaps somewhat precipitately conclude, "that all which ever will be done, will be very small," then you think if any thing is done, "it may be done in New-York and other southern cities." But why not in eastern cities?—Then you do not forget to advise the American Meliorating Society "to make the conversion of the Jews to God, their first end."—But Sir, your representation is "not just," and your reasoning thereon entirely groundless and unsupported by facts; rather do all the facts, which have come to our knowledge, teach us the very reverse. Were the object of my mission a temporal one, I would have been sent, say, if such were the object, I would not have stepped a foot in a vessel to cross the Atlantic; and if the trials of my converted brethren were still greater, I would rather have advised them to depart and wander in the wilderness, when they for Christ's sake are cast out of the house, and disinherited from the estate of their fathers, than to make them dependant beggars on the American Christians. The grand object of my mission, & which, I dare utter it, lies near my heart, is the glory of God and of his eternal Son, in the conversion of the Jews, and the erection of a colony, the great and indispensable means for the attainment of this object. The important question, what can be done to promote Christianity among the Jews, is decided. It is the unanimous report of all the Missionaries who have hitherto gone among them, that the want of a colony is the only obstacle to their success. The same truth is confirmed by other travellers, highly distinguished as voluntary laborers in the vineyard of our Lord. And the same was experienced by Count von der Recke von Vollmarstein throughout his laudable endeavors to promote a rapid progress of Christianity among the Jews; who, having heard of the Plan of the American Meliorating Society, was so convinced of its suitableness to answer this greatly desired end, that he without delay erected a nursery for the furtherance of this work. More than a hundred of my brethren, who of late have been hopefully converted to the Christian faith, stand ready to emigrate to America, to form themselves into a Hebrew Christian Church; to settle this colony; to labor diligently; to render it fruitful, and from the avails of their industry to send continually such Missionaries of their own, as will be best qualified for this work to their brethren according to the flesh; who will preach the cross to them, & invite them to join their church. The truth of all this has been testified by the most worthy characters, and besides, I stand at this very moment in the midst of you as a living witness to bear record to its authenticity. And who, Sir! will dare to utter such a judgment upon this holy concern, as to say the object, for which aid is solicited is a temporal one? If this be a temporal object, then all missionary stations among the heathen are temporal objects. Look at the Sandwich Island Mission, of which a reinforcement, consisting of more than twenty persons, is about to sail next month; there you find farming utensils and mechanic instruments, printing press and teaching schools, &c. &c. Are these all spiritual things? and yet no one has yet ventured to say that the Mission at Sandwich Isles is a temporal object. And is the nature and design of the desired colony here any other than the nature and design of such a mission? or do you think the Jews have no need of it? The nature and design are exactly the same. A single Missionary at the Sandwich Isles might be instrumental in the conversion of a few individuals, but as those individuals have no civil employment, nor a church or community to connect themselves with, their religious impressions would soon be lost in their wild savage life. It is therefore a laudable enterprise to send them not merely a single preacher of the cross, but also every thing necessary to form a civilized Christian Society, to give them opportunities to leave savage life and join the Christian church. And he that degrades from its importance, discovers only a spirit of captiousness. This is exactly the nature & design of a Jewish colony. The Missionary at present among the Jews, is in the same situation as he would be standing single on Sandwich Isles. He is instrumental in the conversion of some souls, but as they have no civil employment, nor any genuine Catholic church to join, they go astray like lost sheep; whereas a colony offers them reception into the Church; useful employment for their time; and above all gives them opportunity of contributing by the works of their hands to the support of preachers of the cross among their brethren. The only difference is this: The Missionary to the heathen, takes the colony with him; the Missionary to the Jews leaves it behind him; but this I hope is no objection to the thing itself, as the Jews have no land of their own, and there is land enough in America. That the Jews have need of it, there is not the least doubt; every one knows that through the blind zeal of the Roman Catholic Church, it was thought very prudent to deprive them of all civil employments, that they might be induced to become Christians. They therefore are as destitute of organized society, and the blessings and privileges of such society, as the heathen; and to them you are doubly indebted for professed Christians have deprived them of their privileges. This simple truth so comprehensible and evident in itself, supported by long experience of all the Missionaries and laborers among the Jews, I felt it my duty to communicate to the Female Jews' Society in your city, when I learned that they had declined doing any thing for such an object, and instead of that have resolved to send a Missionary to Palestine. I felt as if I must tell them, that in my opinion it becomes the duty of an association formed exclusively for the welfare of the ancient people of God, to afford effectual aid to this important object, since in Germany all the preparations are now actually made for sending out the first settlement, and since I in some measure was disappointed in finding that so little had been done in America for their reception. Had the Boston Society complied with our request, no doubt they would have commanded

resources enough, and more than enough from your good people, to send a Missionary to Palestine, however laudable, and however great a name it may bear, is in itself nothing more than any other effort to promote Christianity among the Jews, for there is no virtue in sending a Missionary, unless the object be the conversion of souls; and as the plan before us has no other object in view, and moreover as this plan needs at present a united effort, I thought the Palestine Mission might for a moment give way to the colony, from which we may hope Missionaries will be sent in numbers to Palestine. Finally that the duty of establishing a Mission at Palestine is more binding on the Board of Commissioners for Foreign Missions,—for there is not the least reason why they should exclude the Jews from their design—And Sir! I am very sorry that my letter was the means of leading you to suspect me of being opposed to Missions & to put you to the trouble of so much unnecessary reasoning. However you shall not have written them in vain, I will endeavour very briefly to answer them.

You advise "to send Missionaries to the Jews in the first place, and if the Missionaries thus sent find the want of an asylum an insuperable obstacle to their greatest success, they will report it & that report will lead the friends of Foreign Missions to do more in one year for providing such an asylum, than will be done in fifty years by men who are afraid to send a Missionary abroad, lest the funds for an asylum at home should be crippled." This advice would be deserving of very serious attention, did not experience teach us the contrary. You know very well that Missionaries have been sent from England, Ireland and Scotland, for more than four years past; that they have reported, and continue to report the very thing which you desire: Yes, they report plainly "that there is but one way to bring about the object of the Society, and that is, by erecting a Jewish Christian community;" and further, they report that as long as things continue as they now are, they themselves cannot advise the Jews to be baptized to embrace the Christian religion. And where are the friends of Foreign Missions who have attended to these reports, so as to provide an asylum? Neither the friends of Foreign Missions, nor that society which has sent these Missionaries has done it. And what reason have we to believe that after Missionaries shall have been sent from this country, and they shall have reported that the want of an asylum is an insuperable obstacle to their greatest success, that the friends of Foreign Missions here will do what societies who are associated for the express purpose of the restoration of God's ancient people, so unwarrantably neglect to do? If the friends of Foreign Missions here would ever be led by these reports to act such a part, why do they not do it now, when these very reports are open before them in the plainest & most explicit manner? But you excuse their inactivity by saying "for evidence of its real importance we are dependent on the testimony of men that we never saw;" and you add, "that by such testimony a deep impression can never be made on the public mind." These are vain excuses indeed, and rather disadvantageous to the character of the Americans, and certainly somewhat offensive to the brethren on the old continent. Let us examine the characters, whose testimony you think insufficient. They are not a set of men of one country, of one language, all acquainted with each other; on the contrary they are of different countries, of different languages; some of them unknown to each other, and yet their testimony agrees exactly—all speak one and the same language: we cannot proceed, we cannot go farther in the work except a colony be provided. These testimonies are contained in the Jewish Expositor, published under the patronage of a very respectable society, a society to which the Boston Female Society, to whom I addressed my letter, was an auxiliary. And their testimonies are also in the possession of the American Meliorating Society, in the hand-writing of Mr. Marc and Count von der Recke von V. I am aware Sir! that there is not one Christian in the United States, who puts confidence in a humble follower of Christ, but will believe the Missionaries, sent out by the respectable London Society, when they report from the very midst of the Jews, that many listen to their preaching; that many of them become convinced of the truth of the Gospel; that they pray for baptism, and yet, after all, they cannot advise them to be baptized, and state the reason why they cannot: for by embracing Christianity they literally would not have where to lay their head; and they urge upon the Society, the impossibility of accomplishing their object in any other way than by erecting a colony. I say there is not one Christian in the union who will not believe all these statements of the Missionaries to be true; for there is not the least temptation for them to report so, if they were otherwise. So also I am persuaded he will not disbelieve the Report of Count von der Recke von Vollmarstein, to that the American Meliorating Society, when he states that this is the result of his own experience in laboring among the Jews for a number of years; that it gave him therefore peculiar joy to hear of their plan, and that to encourage them in their enterprise, he offers to erect a nursery, to prepare plants for their more extensive field, and at his own expense has sent an agent to bring this union into existence. Now if this be true, why should the friends of Foreign Missions here, when they are willing to do something for this cause, say: we will wait till our own Missionaries make the same report? It is a general rule applicable to Americans as well as to Europeans, that we are the creatures of experience; but unless we depend upon the experience of others, as well as on our own experience, we shall be subject to much inconvenience & loss. You cannot suppose that the state of things will be changed when an American Missionary comes among the Jews, and if the state of things continues the same, he certainly will not report otherwise. If therefore the friends of Foreign Missions would ever do any thing for this object, what obstacle is in their way to do it immediately, since they profess to believe the reports already made, and they cannot hope for different reports from American Missionaries. The venerable Dr. Boudinot was never seen in our country—neither was any member of the American Meliorating Society seen, & yet Count von der Recke not only believed their letters, but also went immediately to work. No Sir! from what I have witnessed of the piety and liberality of the American Christians, I cannot conclude that they are ready to feelings on this subject; though, such a declaration would be more kind & candid than the opinion you are pleased to express. You "venture to say that all which ever will be done, will be very small, so long as the exclusive principle of providing for the temporal comfort of the Jews, is held up to view." Please to consider, that we never held up to view such an object, and therefore all your arguments fall to the ground at once. Besides, sending Missionaries exclusively, has been held up to view these 12 years and more, & what has been done? The public was fed with mere expectations, with future prospects; they only heard that the progress was not very great, and they were soon contented with the answer, "The time has not yet come." I have often been highly distinguished for their zeal in the cause, & when I asked their opinion on the conversion of the Jews—the answer was, there is not much encouragement, there is more hope of success among the heathen; and they were surprised when I told them that there is no good reason for such an opinion, since the harvest is ripe among the Jews, and that it ever has been among the heathen in any quarter of the world, and the real reason why the Jews are not gathered in, is because Christians have not sufficiently been engaged in their behalf. There is every reason to believe that the erecting of a colony is agreeable to the will of God, since all the laborers among the Jews unanim-

mously agree in calling for it. If Christians would listen to this call and establish it immediately, the Lord would crown it with success, the Jews would see its blessed effects, and the promotion of Christianity among the Jews, by the friends of Israel, than in fifty years by men who are afraid to establish a colony lest it would appear a temporal object. Finally you say, "If the American Meliorating Society itself would accomplish its object in the earliest possible time, they would send Missionaries to the Jews in Germany, Egypt, or Judea, and make their conversion to God their first end." With regard to the former, I never saw any of the Jews in Germany, Egypt, or Judea, and they at present have no necessity to send Missionaries to the Jews in Germany, Egypt, or Judea; and if this colony be once established as extensively as possible among all the Jews upon the known earth. Whether the American Meliorating Society have not made the conversion of the Jews to God, their first end; whether they at present have no necessity to send Missionaries to the Jews in Germany, Egypt, or Judea; and if this colony be once established as extensively as possible among all the Jews upon the known earth. Whether the American Meliorating Society have not made the conversion of the Jews to God, their first end; whether they at present have no necessity to send Missionaries to the Jews in Germany, Egypt, or Judea; and if this colony be once established as extensively as possible among all the Jews upon the known earth.

I now beg leave to address a few words to the friends of Israel in your region. Dear Citizens of Boston! whose kind reception and attention I shall ever affectionately remember, and ye also who live afar off, & read the pages of this paper! How long shall I plead for a colony so truly Christian in itself, so incomparably necessary for the promotion of Christianity among the Jews; so highly desired by all the Missionaries of the cross among them, and therefore evidently the will of God. How long shall I say "only let it be known what can be done and how it can be done?" "Wherefore cry ye that they speak unto the children of Israel that they pray; and ye lift up your rods in faith, & divide the land of Israel shall go on dry ground through the sea of the sea." Christian friends of Israel! Look around you through the world, consider the situation of this long neglected and oppressed people, and even now after prejudice has somewhat subsided, less is done for their conversion than for the least of the heathen nations. Will you Christians forever cast them off? Are not the precious promises relative to the latter glory of the church connected with the restoration of the Jews of Abraham, God's servant? Will you not unite your effort for the people "who are brethren whom we have adopted, and the giving of the Law, and the covenants, and the promises, whose are fathers, & of whom as concerning the flesh, Christ came." I am a Jew; I was long in darkness, knew nothing of Jesus the Messiah. I now hope the Lord has brought me to the knowledge of the truth, and will you not bear with me, I plead for my brethren; my kinsmen according to the flesh. Believe me, I am not opposed to the Missionaries. The principal object of the proposed colony, is to send out Missionaries to the Jews upon the face of the earth. I will bow to the present state of my lamented brethren, and the laborers in this vineyard agree with me in their conversion. Until a colony is erected, the very little, I fear will be accomplished. I have said nothing but what I thought proper for the vindication of my agency, and to God I dare to commit my cause. B. JADONISKY.

BOSTON RECORDER.

SATURDAY, NOVEMBER 16, 1822.

MR. JADONISKY.

We are certainly less solicitous to shield ourselves from the sharp points of Mr. Jadonisky's letter, than to yield to him every possible advantage for securing the object of his mission to Palestine. We admire his zeal, we know his goodness; and we will not be offended by his plainness of speech, nor even by an occasional sarcasm. But Mr. J. misapprehends us. It is not represented in the Recorder, No. 28, that the object of Mr. J.'s mission to this country, was merely to provide temporal comforts for the Jews; but that the object of the American Meliorating Society, is "a temporal one in its just objects;" and that so long as the exclusive principle of providing for the temporal comfort of the Jews is held up to view, little will be effected in this country. We did not intend to be understood that the Society referred to had no higher object than this; but that this was the great object now presented to the public; not that they had regard to the spiritual welfare of the Jews, or that they made their temporal comfort, or more prominent an object of regard, that it was not possible to interest the feelings of the Christian community in their institution so deeply as desirable. We are far from disapproving the object of the A. M. S., and have certainly expressed our approbation of it in no equivocal terms. We believe that object to be the conversion of the Jews to God, and that no inferior object brought Mr. J. to this country. But we do conceive that while they confine themselves to "the erection of a Colony," as the great means of effecting this object, they mistake the proper course of procedure. Far be it from us to suppose that the members of the American Meliorating Society undervalue the preaching of the cross as a means of the conversion of Jews or Gentiles. It is as certain, as they suppose, that the conversion of the Jews, already commenced, will advance? Is it certain that the "Boston Recorder" is laboring in vain, because they believe that the Spirit of God may bless their exertions in Palestine, and raise up converts to his cause, while other pious friends of the Jews are endeavoring to colonize them as fast as they will receive Christian baptism? If this be true of the Jews Society, why is it not true also of the American Meliorating Society, Trinitarian Society, &c. they expend \$40 or 50,000 a year for the mission of the Jews by Missionaries, Trinitarians, &c. they have found it all in vain; or why do they not direct their energies at once to the erection of a Colony? We have read the journals of the Missionaries with much interest; and have deeply concerned for the oppressed Jews, who have wished in common with Mr. J. and others, that a quiet resting place were provided for them, and have rejoiced in the incipient efforts to erect a colony in this country; nay we have been ready to aid that object by all means in our power; but are all other means for their conversion to be abandoned? Are we to say to all the Jews, "city of refuge" for your converts? By no means. We believe much may be done; the reports of Mr. McCaul, Mr. Thelwall and others, show that "righteous" still "flourish like the palm tree," that all the persecutions endured by the Jews unan-

SUMMARY OF NEWS.

FOREIGN.

Baptist Mission in Burmah.
The American Baptist Magazine for November, contains an interesting letter from Mrs. Coleman, wife of Mr. Coleman, Baptist missionary in the Chittagong district. It details at some length, the trials connected with their removal from Chittagong to Cox's Bazar; trials created by a Buddhist priest, who was at the last mentioned place on a visit merely. The teacher that Mr. Coleman had in his employ, was first seized rudely and loaded with reproaches and threats, all which he bore with the patience of a Christian. Afterwards they were threatened with the destruction of all their goods, by a mob of several hundred persons, whose design was sanctioned and aided by a petty government officer. Defeated in this measure, the opposers took an oath, neither to eat nor drink till they were expelled; and subjected the missionaries to continual alarms, threatening to do, under the cover of midnight darkness, what could not be effected in open day. They also threatened death to any who should render them any assistance in building their house, and it was found impossible to procure a single workman. But after nine days an order arrived from the Chief Magistrate of the district, to the chief native officer at the "Bazar," forbidding them to be molested; and subsequently another order yet more peremptory, the consequences of which were happy; the tumult ceased, and they obtained readily the necessary help.

Two women in the place can read a very little; with this exception, not a single female from the highest to the lowest, knows a letter of their alphabet, and only the sons of a few of the richest Arrakanese are at all instructed. A charity school is proposed—a native master has been engaged. Two children are obtained, to be instructed and supported at the expense of the mission family, till they have completed their education. Five or six others are likely to be procured, who will be supported by their parents. Mrs. C. will superintend the school.

Mr. Judson under date of Feb. 6, writes to Dr. Baldwin, that since the persecution of Moung-shwa-gong, the most distinguished disciple, religious enquiry is at an end. He now confines himself to the business of translation; half the New Testament is finished; Mr. J.'s intention is to complete it, and then encounter the hazards that may attend an open & extensive declaration of the gospel. He expresses a full persuasion that the way will soon be opened for the establishment of true religion in Burmah. Mr. Price and Mr. Hough are now both with him—all willing to live and die among the Burmans.

The New Hampshire Baptist Domestic Missionary Society held its third anniversary in Salisbury, June 26. Sermons by Rev. Mr. Keely of Haverhill, and Rev. Mr. Veazey of Bow. Rev. I. Stone was appointed Agent for six months, to solicit subscriptions and donations.

Missionary Ordination.

Mr. Hugh Wilson, was ordained at Statesville, N. C. Sept. 14, and is appointed to the mission among the Chickasaws, in the State of Mississippi, established by the Synod of South Carolina and Georgia. Mr. W. received his classical and theological education at Princeton. The sermon at his ordination was preached by the Rev. J. M. Wilson; the consecrating prayer was offered, and the charge given by Rev. Dr. James M'Rea. The day following this service, the Lord's Supper was administered to about 250 persons.

Newcastle Presbytery, Del.

In the Annual Report of this body to the Synod, it is stated that a lamentable coldness and indifference to divine things, prevailed in most of the congregations during a great part of the preceding year; that a number of the churches are destitute of pastors, and that the efforts of ministers to establish prayer meetings & other religious associations, have often failed, through the indifference or opposition of professing Christians. On the other hand, the Lord has graciously visited some of the congregations with the effusions of the Holy Spirit. To the Rev. Mr. Gilbert's church, in Wilmington, 99 have been added, and 35 are under the care of the Session. In the two congregations of Rev. Mr. Latta, Newcastle and Christiansa Bridge, upwards of 40 have "come out from the world." About 50 persons have joined themselves to the people of God, from the congregations of Mr. Bell, Pencader and St. Georges; and others are acquiring the way of salvation. In Lower West-Nottingham 40 have been added to the church; about 20 more are hopeful converts, and from 50 to 60 are yet under solemn concern. Nearly all the youths in the Academy under the care of Mr. McGraw, have been subjects of the work. In the village of Charleston also, a goodly number have been brought out of darkness into "marvellous light." Several members of the church in Fagg's Manor, under Rev. Mr. White, have been brought under deep conviction of sin, and confessed that before they had been strangers to the new birth. Others have been quickened and animated. Sinners too have been brought to consider their ways, and many are solemnly impressed. 54 have been added to the church at Doe-Run, under Rev. Mr. Dare. And in many of the congregations, prayer-meetings, sabbath schools, and other religious associations have been formed, which have been much prospered, and promise great usefulness to the church.

Ordination.—Sept. 25, 1822, the Rev. Wm. A. CHAPIN, was ordained at Craftsbury, Vt. to the pastoral care of the Congregational Church and Society in that place. Rev. Chester Wright of Montpelier, offered the introductory prayer and preached the sermon; the Rev. Luther Leland of Derby, offered the consecrating prayer; the Rev. James Hobart of Berlin, gave the charge to the Pastor, and also a charge to the people; the Rev. Jacob N. Loomis of Hardwick gave the right hand of fellowship; and Mr. Joseph B. Goddard, offered the concluding prayer. [Communicated.]

Extract of a Letter from Dr. A. Nichol, on the west coast of Africa, dated Aug. 31.
"The American settlement at Cape Mesurado, I believe, is beginning to recover. Sir R. Mends dispatched a brig of war to aid and assist them, if required; the brig has not yet returned. I fear they will not be able to do good, without the protection of an armed force. This ought to be pressed upon their friends in America, and upon the minds of the members of the Colonization Society. I have not heard of a single American ship of war on the coast for many months past."

An intelligent Greek gentleman, residing in Edinburgh, estimates the number of the Greek population in European Turkey, at rather more than two millions and an half; and though their numerical force is inconsiderable when compared with that of their enemies, he is sanguine in his hopes of their ultimate success. He places his confidence chiefly in their enthusiasm; their nautical skill; their superiority to their enemy, in activity and intelligence; and to the disorganized state of the Turkish Empire. The Paris papers confirm the accounts of the successes of the Greeks in the Morea. Lisbon accounts mention that about the first of September, 2000 troops embarked for Brazil, and were to be followed by a larger force. The accounts from Moldavia, paint in gloomy colours the situation of Jassy. The finest palaces, richest churches and monasteries have fallen a prey to the flames. Of 3000 houses which the city formerly contained, scarcely a fourth remained. A revolution has taken place in Brazil, and on the first of July last, the "Chamber of the Villa de S. Francisco de Barva de Sergipe de Condo," in the name of the militia, army and nobility of the District, in the vicinity of the Bay, have proclaimed their separation from the European Government, and their adoption of the acts of the other provinces of the 13th of May, or declaration of Independence, and adhesion to the Prince Regent, as Protector of the new American kingdom. The Prince Regent appeared at the theatre, and other public places, with a green badge on the left arm, having the inscription, "Independence or Death," in place of the Portuguese cockade. His example was so generally followed, that not a vestige of the former Portuguese insignia was to be seen. Persons suspected of hostility to the Independence of Brazil, were arrested, in order to be sent to Portugal. Mr. Raquet, American Consul, had arrived, and was duly recognized. Several of the ring-leaders of a threatened attack on Porto Rico have been arrested at St. John's, and shot. Accounts from Laguna state that Gen. Morales had evacuated Maracaybo, and sailed for Porto Cabello, in consequence of having learned, that Gen. Montellá had been concentrating his forces at Rio de la Hacha, and intended marching against him. Montellá entered Maracaybo ten hours after the evacuation took place. President Bolívar, and Gen. D'Evereux intend to besiege Porto Cabello.

A great number of prosecutions have lately taken place in England, in consequence of an act passed the last session of Parliament, to punish those who are guilty of cruelty to animals. On the 23d of Aug. a conspiracy against the government of Buenos Ayres was detected, and don Gregor, of Tagle, formerly Secretary of State, and several others were arrested. Col. C. S. Todd, diplomatic Agent from the United States, to the Colombian Republic has been received with enthusiasm. A successor to Mr. Torres, as Charles des Affaires with the United States, from the Colombian Republic is not yet decided on, and it is thought that the selection will not be made till the meeting of their Congress in Jan. next.

The views of the Great Congress, which is to meet at Verona forthwith, are stated in a London paper to be, 1. To preserve peace at every sacrifice of small things. 2d. To establish the existing political balance in Europe. 3. To consolidate the monarchical principle of government, not excluding the representative system; and 4th, The gradual amelioration of their finances. Private letters from Paris of the 18th of September, (according to a London paper), state, that it is there generally believed that the French army on the Spanish frontier is destined for the invasion of Spain. On the whole line of the French coast, opposite England, the troops have been withdrawn and marched for the Pyrennes. It is likewise thought by well-informed people in Paris, that vigorous measures against Spain will immediately follow the first sittings of the Congress; that an Austrian army will be ordered to march for the Peninsula, and that the permission for it to pass through France has been already given. A Paris article of the 22d Sept. states that the Great European Congress has convened at Verona; and were waiting the arrival of the delegate from England, the Duke of Wellington, whose health was injured so much by great exertion, that he was compelled to stop on his journey, and be bed.

The King of Spain has issued an edict for an extraordinary meeting of the Cortes on the 8th of Oct. to augment the public revenue and the public force, to suppress insurrections, arrange affairs with foreign powers, reorganize the standing army, and revise the criminal code and the administration of justice. Gen. Elio was executed for high treason, at Valencia, in Spain, Sept. 4th. The scaffold was erected near his garden in that city. He was humble and resigned; and his execution created a lively sympathy in the citizens.

One of the British ships of war is to be partially caulked with wool instead of oakum, by way of experiment. Another is to be fitted with an iron foremast and bowsprit. Two Russian ships of discovery have lately returned from a voyage to the desolate regions near the North Pole. It is stated that they discovered a group of inhabited islands in the Arctic Ocean, and passing through Behring's Straits, reached a higher latitude than Cook—determined the true position of North America from icy Cape to the Peninsula of Alaska, and found to the north of it another inhabited island. The grain harvests in England are said to have been very productive, and the weather for harvesting was such that the crops were gathered and housed in excellent condition. The British, it is said, are determined to destroy, or disperse the hordes of pirates which are lurking in & about the creeks and bays of the island of Cuba; and for that purpose the frigate Hyperion has lately arrived at Havana, and her commander had a long conference with the governor.

DOMESTIC.

Two men were recently tried in Huron County, (Ohio), for having tarred and feathered a third person, and fined by the Court seventy-five cents each. The man, who suffered by this outrage had abandoned his family, and attached himself to bad women, and the perpetrators of the offence undertook to administer justice in its judicial and executive departments, without recourse to the constituted tribunals of the country. The flour mills situated near Baltimore, were burnt down on the 11th inst. and property consumed to the amount of \$12,000. The fire is supposed to have been caused by friction in the machinery. Pears of a second growth were produced by a young tree, in the garden of John Andrews, Esq. of Salem, Ms. the present season. One of these, was 3 inches in circumference, & 1-2 in length. A Steam-Mill has been built in Baltimore, which cost, exclusive of the ground which it covers, eighty-four thousand dollars. Since its erection, in 1818, eighty-five thousand barrels of super-fine flour have been manufactured there, and a much greater quantity might have been made in the same time, if the prices of wheat and flour would have warranted larger purchases of grain. The establishment is owned by Isaac McKim, Esq. The dwelling-house of Mr. Taylor, of Glensbury, Conn. was burnt on the evening of the 27th ult. It was a one-story house, and the first informing the family had of the progress of the devouring element, was communicated by the falling in of the roof, while they were at supper. On the evening of the 25th ult. three houses were burnt in Columbia, Lancaster Co. Penn. Two others were injured, but by great exertions were saved from total destruction. It is said that goods are fabricated in Great-Britain & sold for American manufactures, which are of very inferior quality. Some of that description, (according to the Philadelphia Union), have been sold in South-America, as manufactured in the United States, in which the English counterfeiters did not go to the expense of using starch, but substituted calcined clay for the purposes in which starch is

usually employed. The ship Savannah, bound from Liverpool to New-York, was totally lost in a late gale, and all on board perished. Eleven bodies have been found. She belonged to Messrs. Magee and M'Bride. A convict by the name of Horace Rand, escaped from the State-prison at Charleston, on the 2d inst. concealed himself in the Square, and the evening following broke open the house of Mr. Dowse, and stole a suit of clothes and some other articles and escaped. The yellow fever, at the date of the last accounts, assumed its most destructive form in Pensacola & New-Orleans. A letter from the latter place, dated Oct. 16, states that "whole families have been swept away in the course of a very few days, and in some cases absolute visible mortification has taken place before life has been extinct. Such is the dreadful putridity of the atmosphere of this place. Still notwithstanding all this, you see no alarm—no apprehension of consequences. As soon as the breath is out of the body of a person, he or she is placed in a ready made coffin, hurried off to the grave, & when covered you hear nothing more." The N. Y. Daily Adv. of Saturday last, in remarking on the necessity of protecting commerce from the depredations of pirates, observes, that "memorials from the large cities, and other parts of the country, more particularly engaged in navigating the ocean, would scarcely fail to produce a salutary effect." A Norfolk paper of the 7th inst. asserts that the number of the Peacock's crew, sick at Craney Island, at present is 37. The disease which has afflicted the crew of the Peacock, is yellow fever, accompanied in very many of the cases, with a violent catarrhal affection; prostrating as it were, at once, the unfortunate subject which it attacks. A Vermont paper states, that the stage passed between St. John and La Prairie on the 31st of October, on runners. The snow was so deep, that loaded sleighs were passing to and from these places with ease.

The Connecticut Journal, under the head Dueling, states that the Editor of that paper is authorized by a few gentlemen of New-Haven, who have associated themselves to discountenance duelling, to offer a premium of fifty dollars for the best Faree, which shall be produced within one year from the 7th inst. founded on certain facts, which have recently occurred & are of universal notoriety. The Cabinet Factory of Mr. Bradley, of Alexandria has been consumed by fire. Loss 13,000 dollars.

Accidents.—A man named Allen was lately drowned by falling accidentally into a mill pond near Brattleborough, Vt. A boy was killed in the same neighborhood by falling on a pitchfork; and a child drowned by falling into a well.

More than one hundred young gentlemen have entered the Freshmen Class of Yale College, since the commencement of the present collegiate course, Oct. 23.

Murder.—On Saturday morning early, the body of Anthony Hogan, a young man, about 27 years of age, was found in Court-St. Boston, by the city watch; and the verdict of the inquest on it, was, that he came to his death by wounds inflicted by some person unknown. One of the stabs entirely separated the jugular artery, and must have occasioned immediate death. He was a native of Ireland, and in the employ of Dr. Johnson veterinary surgeon. He left his lodgings, in Bangs' Alley, about ten o'clock in the evening; and undoubtedly repaired to the Hill, where he had a quarrel about three weeks before; and where he told a person on Friday he intended to go that night, and expected to be attacked by persons he named. Three hundred dollars—one hundred by the city, one hundred by Dr. Johnson, and the other hundred by Mr. Thomas Kennedy,—are offered for the detection of the murderer. [Continued.]

Fire.—On Monday, at noon, fire was discovered in a room in a house on Fort Hill, Boston, & an immediate alarm was given. The house was partly owned by widow Hannah Thomas, and occupied by her, Mr. Field, and Mrs. Pierce. In the necessary absence of Mrs. P. it is supposed the fire took effect in her room from the falling of a stick of wood from the hearth; and the flames had extended to the chimney-piece, &c. before they were discovered. But the immediate arrival of Engine No. 11, and others, and the spirited exertions of the citizens, confined the destruction to the interior of the house, which, with the roof, were much damaged by fire and water. The wind was very fresh, and the building on fire was situated in the midst of other wooden buildings. Most of the furniture of Mrs. P. was destroyed, and the furniture of the other families was much injured in the removal.

Fire.—On the 8th inst. the house of Capt. Isaac Dodge, of Hamilton, was destroyed by fire. It was occupied by his family, and that of widow Margaret Lummas. The alarm was given at 4 o'clock in the morning; just seasonably to preserve the lives of the families. Mrs. Lummas who was watching her sick daughter, saved her and her three other children, and then was attracted by the cries of a child of Capt. Dodge, which she rescued at the hazard of her life, and not without being badly scorched, instead of saving her own property. This misfortune has reduced a worthy and industrious widow, with her family from comfortable circumstances to poverty and want; for she has lost her money, all her clothing for herself and children, her furniture, "even all that she had." The wife of Dr. Faulkner has kindly taken the sick daughter home, and been active in procuring cloths to cover the destitute sufferers, &c.

DEATHS.

In Boston, Mr. Solomon Monroe, aged 25; Joseph Scovel, 2; BENJAMIN GREENE, Esq. 58. That excellent charity, called the Boston Asylum for Orphan Boys was founded by his almost sole superintendence. Mrs. Beria, consort of Capt. Elias Bacon, late of Wrentham, 81; Mrs. Sarah, wife of Mr. Solomon Monroe, jun. 42; Mrs. Dorcas Smith, 53, widow of Benjamin S. Esq.; Mrs. Mary Turrell, 53, widow of the late Mr. Samuel T.; Loomis Baldwin, youngest son of Mr. Horatio G. Ware, 30 mo.; Harriet, youngest child of Mr. James Patten, 2; Benjamin, youngest child of Mr. Caleb Edger, 30 mo.; Richard Meagher, Esq. 79; Hannah Franklin, youngest child of Mr. Andrew Bradshaw, 6 mo.; Frederick W. son of Mr. Charles Tileston; Almira, second daughter of Mr. Daniel Hastings 2d, 6 y. 8 mo.

In Charlestown, Mrs. Martha Hearsey, wife of Mr. Wm. H. 82; Mr. Isaac Gage, 77; Peter Plew, of the Marine Corps, formerly of Kingston, N. Y. 27.—In Roxbury, Mr. Solomon H. Hudson, 25.—In Brookline, Mr. Jedediah Knox, formerly of Berwick, Me. His death was occasioned by the wheel of a loaded wagon passing over him.—In Brighton, Asa Otis Park, 4th son of Mr. Thomas Park, 2.—In Watertown, Mr. George Sanger, 20.—In Malden, widow Elizabeth Baldwin, 90.—In Waltham, Mr. Joshua Stearns, 74.—In Needham, Mrs. Elizabeth Ware, wife of Mr. Luther W. 42.—In Salem, Mrs. Catharine Montgomery, 71, widow of the late Mr. Nathaniel M.—In Walpole, Mrs. Cornelius Frasmus Allen, only child of Capt. Ezra Allen of Billerica.—In Billerica, Zaccus Shed, Esq.—In Chelmsford, Mr. James Mitchell, an Englishman, formerly from Boston.—In Andover, Mr. John Nichols, 76.—In Byfield, Mr. Wm. Wheeler, 63.—In Haverhill, Mr. John Haynes, 49.—In Boxborough, Joseph Stone Esq.—In North Bridgewater, Lemuel Packard, Esq. 76.—In Seekonk, Mrs. Lydia Tillinghast, 85, of the Society of Friends.—In Warwick, Miss Eliza Greene, 31.—In Berwick, Me. Mrs. Ann Hatch, relict of the late Sylvanus Hatch, of that place and formerly of Falmouth, Barnstable county, Mass.—In Harpswell, Rev. Samuel Eaton, in the 85th year of his age, and 58th of his ministry. He was graduated at Harvard College in 1763.—In South Reading, Mr. Jonathan Evans, 38.—In Lunenburg, Mrs. Mary Herrick, daughter of Mr. Wm. Cogswell, 38.—In Framingham, Sarah Stone, daughter of Maj. Samuel Murdoch.—In WestCam-

bridge, Mr. Samuel Whittemore, 74.—In Quincy, Mr. Jonathan Marsh, 70.—In Lynn, Mr. Amos Rhodes, 69.—In Taunton, James Leonard, 9 mo. son of James L. Hodges, Esq.—In Rehoboth, Mrs. Delight Reed, consort of Mr. Elijah A. Reed, and daughter of deacon John Brown.—In Pawtucket, R. I. Benjamin, son of the Rev. B. Fessenden, of East Bridgewater, 2 mo.—In Nantucket, Mr. James Cartwright, 87, a member of the Society of Friends.—Drowned, on his passage from Nantucket to Killingworth, Conn. Charles Coffin, 18, son of Mr. Barrett Coffin, of Nantucket.—In Norton, on the 31st ult. Mr. Wm. Makepeace, 84—he left 9 children living, 50 grand children, and 38 great grandchildren, in all 97 descendants.—In Leominster, Mrs. Anna Carter, wife of James C. 26.—In Winchester, Mr. John Flint, 71.—In Northampton, widow Mehitable Parsons, 84.—In Sterling, Major Ephraim Powers, 40. His death was occasioned by a fall from an apple tree.—In Sharon, Capt. Nathl. Morse, XCI.—In Portsmouth, Miss Francis, daughter of the late Hon. John Pickering, 47.—In West Newbury, Mr. Enoch Adams, 45, occasioned by falling into a well in a fit.—In New Bedford, widow Hannah Andrews, 61 y. 6 mo.—In Chilmark, Capt. Samuel Nickerson, 65.—In Antrim, N. H. Mr. Samuel Dinsmore, 65.—In Fryburg, Me. Hon. Simon Faye, 82.—In Bath, Mrs. Theodosia, wife of Dr. John Stockbridge, 34.—In Farmington, Con. Dea. Joseph Woodford, 92.

In North Brookfield, Sept. 20, widow Mary Tennant, 98 y. 1 mo. the oldest person in that town.

PATRONS OF THE BOSTON RECORDER.

who have not paid for the present volume, it is hoped will not forget, during the whole year, the friend who has remembered them every week. It is now a favorable time to pay up arrears, and save a half a dollar, by paying in advance.

It is particularly desired that new Subscribers, who may wish to commence with the next Volume, would give notice before the close of the year, in order that we may know how many of the first No. to print. Present Subscribers who have not, or do not give timely notice to the contrary, will be considered Subscribers to the next Volume, and no paper will be discontinued until all arrears are paid.

All Letters by Mail must be post paid—this is a small tax, &c. each to pay for himself, but falls heavy on a single individual. Several instances have occurred of postage being charged on Letters in which we had no interest, but were requested to do some private business for the writer!

The Publisher would be glad to have Agents nominated for Princeton, Yale, Dartmouth, Williamsstown and Amherst Colleges.

It is hoped Agents will give timely notice of any alterations they may wish to have made in their list of subscribers. Recorder-Office, Nov. 16.

ENGLISH FACE VEILS.

LINCOLN & DANA, 5, Market-street—have for sale, just received, a beautiful assortment ENGLISH FACE VEILS, black and white; some of them are very fine and elegant, and all double silk lace. 6w Nov. 16.

HIDES, LEATHER & OIL.

SAMUEL TRAIN & Co., 22, Merchant's Row—have for sale, St. Salvador, Pernambuco, Maaubuan, Porto-Rico, St. Domingo, Cape de Verd, Curacao, Georgia, Calcutta, & Spanish Horse HIDES—For Cash, approved Credit, or in Exchange for Leather.—Also, Leather of all kinds, Liver Oil, &c. 6w Nov. 16.

DANIEL APPLETON,

HAS just received, and offers for sale, at No. 21 Broad-Street, corner of Central-Street—cases 4-4 and 6-4 Dutch OilCloths; Cheppa Romals; Bagdanna; Sinchaws; green Sarsets; Canton black and colored Crapes; Nankin do.; black & colored Canton and Italian Sewing Silk; black Silk Hdkts.; 4-4 and 6-4 Cambrics; French and Italian Crapes; English Broadcloths; French do.; Blankets; plain and figured Bombazets, &c. &c. Also—2 bales superfine French Ladies' Cloths, blues, mixtures, drabs and olives, which he will sell low, pr. piece or yard. 3w Nov. 16.

J. B. JONES,

NO. 37, MARKET-STREET. HAS received by the different arrivals from Liverpool, his full supply, which together with recent importations, form a very extensive assortment of choice Goods, which are offered, by wholesale or retail, on the most favorable terms.

RICH PLATED WARE.

Ten and Coffee Sets—Water and Coffee Urns—Candlesticks and Branches—Snuffers and Trays—Egg Stands—Toast Racks—Table and Tea Spoons—Forks and Fish Knives—Lamps—Cassets—Bottle Stands—Wine Coolers—Cake and Fruit Baskets—Flagons and Cups—Basons—Platters—Salt Stands—Eggnests—Sallad Dishes—Liquor Stands—Desert Kives and Forks.

WATCHES AND JEWELRY.—Best quality Ladies' and Gentlemen's Patent Lever Jewelled and Plain Gold Watches, a large assortment of patterns and sizes—Best silver case Levers—Jewelled and Plain Watches, second and Plain Diamonds, manufactured expressly for retail custom—Watch Seals and Keys—Jett, Paste, Pearl and Garnet JEWELRY—Medallions—Lockets, &c. LAMPS.—Bronze and Gilt Astral Moon Shade, Table and Mantle Lamps—Side Stand and Hang Lamps—Cut Glass and Bronze Mantle Lusters & Candlesticks.

BRITANNIA & JAPAN WARE, &c. Coffee and Tea Pots—Sugar Basons and Cream Ewers, Table and Teaspoons—Flagons—Cups—Basons and Platters—rich and low priced Tea Trays in Sets complete—best Ivory handle Knives and Forks in sets to match.

GILT, STEEL & FANCY GOODS. Ladies' rich Steel Waist Buckles—Necklaces—Bracelets and Head Ornaments—Morocco, Russia Leather and Silk Indispensables, beautifully ornamented with Steel—Steel Spangles—Gilt Jet and plated Waist Buckles—Hooks and Eyes—Snaps and Clasps—Watch Keys, Seals and Chains, Purses, Amulet Ornaments, &c. Watch Makers' Tools & Materials. Nov. 16.

NOTICE.—The public are respectfully reminded that the NEW-ENGLAND MUSEUM, 78 Court street, Boston, containing much more numerous collections of Natural History, Antiquities and miscellaneous curiosities, and affording greater variety of rational entertainment than any other establishment in America, is open for visitors every day and evening, Sundays excepted.

HELENE, the much admired player on Fire Instruments of music at once, from Italy, continues to give the highest satisfaction to all who hear him, and is more popular the more he is known. His performances will be continued every evening in each week, except Saturday. The proprietors have recently purchased the old Boston Museum, kept for more than twenty years in Ann street, and are fitting up the best of the articles in this establishment, which now contains five museums united in one. Admittance only 25 cents.

NOTICE.

LEWIS TUCKER informs his friends and the public, that he continues the CABINET MAKING Business in Milton, at the shop lately occupied by Dea. Isaac Tucker, jr. and solicits the patronage of the former customers of Dea. Tucker, and assures them that all the Furniture manufactured at his establishment will be done in the same faithful, workmanlike & elegant manner that distinguished the work of the late Dea. Tucker. 11 Nov. 16.

WANTED, an Apprentice in a Printing-Office four miles from this city. Nov. 16.

